The Bombay Guardian.

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WEEKLY REVIEW.

—The Parisians, in electing M. Rochefort, author of *La Lanterne*, their representative in the Imperial Chamber, have done a bold thing. No one ever denounced the Government of Napoleon III. in more uncompromising terms that M. Rochefort has used. On the other hand the Emperor does not appear to be alarmed. When the Police had arrested M. Rochefort on the frontier, he ordered him to be released and allowed to go to the Capital and urge his candidature.

—A contemporary publishes a letter from a Mr. Dunn, Strangers' Home, who seems to imagine that our remarks about 'vagrants' are intended for himself, and who is apparently as much irritated as cheered by the announcement that a House of Industry is to be opened in Bombay. We were thinking not of him and his fellow-lodgers, but of the very numerous applicants for relief, Europeans and Eurasians, that present themselves daily at our door. We never knew more of this class in Bombay than there are at present. The House of Industry or Industrial Yard is, we believed, to be opened in the walled enclosure contiguous to the House of Correction. It is a matter of some surprise to us that some industrial system has never been organized at the Strangers' Home. Surely, with a little pains-taking and outlay, *some* means of providing the 60 or 80 inmates of that excellent institution, with indoor employment could have been contrived. Many of them have been there long enough to learn a trade, and others there are competent to teach trades. Should not the Committee take this matter in hand? It is—for many, at least—both wearying and demoralizing to be sitting all day on one's cot, or loitering from cot to cot.

E. O. J. is vague. We cannot make out for what or whom his censures are intended.

Rs. 18 placed at our disposal by C. F. we have made over to the Marwar Relief as administered by the Rev. W. Martin. We should also acknowledge Rs. 50 for the same, from D. G., and Rs. 50 from S. L. J.

The *Indian Church Review* says:

"If our contemporary is anxious to form a correct opinion on Ritualism, let him personally acquaint himself with its working, its tendency and its objects; we venture to say he has never in any way done this. His opinion at present must be taken *quantum valeat*, and till he qualifies himself to give one we would say to him '*de quibus ignoras, tace.*'"

For the last 25 years we have been diligently and prayerfully studying the word of God, and while we are far from supposing that we have mastered all its instructions we can hardly doubt that we are acquainted with all its more important teachings. If, as our contemporary says, we are ignorant of Ritualism, is it not because that system is not in the Bible? Our Ritualistic friends do sometimes speak of their system as though it were Christianity itself, and assume an attitude of antagonism to whatever else calls itself by that name: at least this is the impression conveyed by much of their language. How strange it is then that they who give themselves most exclusively to the study of the Scriptures should not become acquainted with that system.

The student of God's word is, however, competent to judge of religious systems, even when they are not embodied in God's word. Our one enquiry regarding Ritualism is, does it correspond with the teaching of the Scriptures. Our contemporary kindly expounds the system to us; where we find it diverging from the teaching of the New Testament, we venture to express our dissent.

The *Indian Church Review* says that we have been unjust in our recent criticisms:

"If our contemporary can establish, that because a man is a Ritualist or a High Churchman; that because he is outwardly devout and endeavours to avail himself of all the high privileges our Blessed Lord destined us to receive in the Sacraments of His own institution; that because while he lives in his own ceiled house, he manifests a desire to dignify the outward accessories of Divine Worship in the Temple of God, that therefore *ipsis factis*, he ceases to visit the widow and the fatherless, and to keep himself unspotted from the world, *that therefore* his heart is narrowed in its sympathies, that his Christian Charity is cooled, his love for his neighbour lessened, or beyond all, that he sets a lower value on the One Great Sacrifice than his low or dissenting brother; if we say, our contemporary can establish such a sequence, we will cease at once to enroll ourselves amongst High Churchmen or Ritualists, and from henceforth will sit under the most dissenting of all teachers he can point out to us."

We have no thought of denying that there are many High Churchmen who are earnest and kind and self-denying and every way exemplary in their walk and conversation. And we are as far as possible from asserting that all or even a large majority of those who hold evangelical opinions, are careful to adorn the doctrine of Christ by lives of self-denying piety and usefulness. We believe, however, that just so far as a system deviates from that which Christ has set forth in his words and life, and which is committed by Him to the administration of the Spirit, will its tendency be to bring forth fruits differing from those which the Gospel demands from us. And our enquiry has been concerning the tendency of that system of which the *Review* thinks we are so grievously ignorant.

A work entitled "Notes on the North-Western Provinces of India, by a District Officer," noticed by the *Athenæum* in terms of high commendation, says with reference to the Government interference in the matter of cotton cultivation:

"Any course of conduct which would leave the Government open to suspicion of its motives, or which, in the case of loss from the fall in the price of cotton, would render it liable with any show of justice, to the charge of 'having encouraged speculation, is, I think, bad."

We think that a good many arguments used by the advocates of free trade in recent discussions of the Cotton Frauds Bill, might be used against Government interposition in the matter of planting.

We have been favored with a copy of *Lekhanshuddhi*, Notes on Marathi Orthography, by Ramchundra B. Gunjikar. It is for the use of students. We are glad to see this little work and hope that it may have the effect of doing away with many of the anomalies seen in ordinary Marathi spelling.

"Priestcraft exposed" or, as it is in Marathi, "*Brahmanantee Kusub*" (the Trade of Brahmans) is a book of Marathi poetry by Mr. Joti Govindrao Fale. It is dedicated to the Koonbees, Malees, Mangs and Mahars of Maharashtra. There is a preface by the Rev. Baba Pudamanji who points out that although the absurd pretensions of Brahmins are pretty well understood among the educated and reformed, yet they still possess a mighty influence over the castes mentioned. The aim of the work is to deliver men from the bondage of this tyranny, and the writer has probably thought that a poetical form would make it more acceptable. We hope that the little work may be extensively useful.

The *Indian Church Review* is cast down because the daily services at the Fort Cathedral are not better attended. Out of the multitudes of Bombay only one or two persons can be induced to attend. The Bombay Church Union is exhorted to take the matter in hand, and by some means or other secure the daily attendance of two or three of their number. It appears from the *Overland Mail* that the Rev. Canon Gregory, at the conclusion of the regular service in St. Paul's Cathedral, November 2nd, expressed his sorrow at the disgraceful attendance of the vicars-choral and their assistants; to his great astonishment, no doubt, one of the singing men answered that the disgrace was in the way they were paid; if they were paid better they would attend better. Are we really to view the paucity of attendance here and there as evidence that there is little interest taken in religion? We think not. He who has promised to be where two or three are gathered in his name, is as truly present with the twos and threes who gather together in hundreds of private houses in Bombay, every morning, to read his word, acknowledge his goodness

and entreat his guidance, as with the two or three who gather together in front of a showy reredos, and He inclines his ear as readily to the supplication that goes up in simple language as to that which is floated on fine music. Forsake not the assembling of yourselves together as the manner of some is, says the apostle Paul, and it is most fitting that Christians should come together often in the name of the Lord, to exhort one another, as the apostle adds, to love and to good words. There have always been such gatherings in Bombay, and we count it our privilege to attend such weekly. Capacious edifices are needed for the worship of God where the worshippers are too many to be accommodated elsewhere; where the worshippers are few, the necessity for meeting in such edifices is not apparent. The New Testament shows us the early Christians meeting in private houses, and has not a single reference to any building specially set apart by them as a place of worship.

We fear that it must be regarded as a sign of declining faith in the church that so much attention is paid, in almost every quarter, to mere externals. The cultivation of sacred music is in itself a good thing, but it is easy to see that an importance may be attached to it that does not belong to it. This is the case, we fear, not merely in Ritualistic or Episcopal churches but in others. A missionary who lately returned to America was surprised to find the account made of the music, even in country churches. In one for instance, 1,800 dlrs. were paid yearly for the choir, while the minister had to support his family on less than half of this sum. Good music, we are sometimes told, attracts many who would not otherwise attend. Well it attracts them and it entertains them; does it make spiritual worshippers of them? does it tend to the development of faith? does it induce the broken and the contrite heart? We fear that its tendency is the contrary. To the spiritual man, all things are in a sense, spiritual, and even fine music may speak to him of God and stimulate his devotion. In the case of others it simply stimulates the imagination and draws to itself the homage that should be given to the Creator. We lately saw the statement that the most troublesome and difficult element in the church was the choir, because of the petty jealousy that was constantly manifesting itself whether between one member and another, or between the choir-leader and the minister. In many cases the parties hired to sing the praises of God, are persons who make no profession of religion. In writing to the Ephesian Christians Paul exhorts them to speak to one another in psalms and hymns and spiritual songs singing and making melody in their heart to the Lord; and to the Colossians he says, Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace your heart to the Lord; nor is there any other reference to the music of the Church in the New Testament. These citations show plainly that it is for spiritual persons, for Christians, to sing, that they are to sing to the Lord, with grace in their hearts, and in a way that is fitted to convey instruction to one another. If Christians generally are to sing, the music must be such as is adapted, not for display, but for the use of all; not requiring special artistic qualifications, but requiring grace in the heart. Can any one seriously question that the most inartistic singing of a Christian hymn by those whose deepest feelings find expression in it, is more pleasing to God than the most masterly performance executed by those whose thoughts are occupied with the thought of their own skill?

A CONTEMPORARY, giving an account of the vengeance taken for the murder of Mr. Powell, in Abyssinia, says:

"About the identity of the actual murderer there could be no doubt; for Mrs. Powell, alarmed and desperate as she must have been under the circumstances, had with her husband's revolver lodged a bullet securely in the ruffian's wrist. The murderer having been secured as well as his family, a terrible but just vengeance was taken—*his family—eight persons in all—were put to death before his eyes* and those of Mr. Powell, and he, the actual perpetrator of the crime, was taken prisoner to Kassa at Adowa, and there shot in the presence of that prince and Mr. Powell."

There is something most revolting in the statement which we have italicized. We cannot believe that the public sentiment of England will for a moment justify this atrocity. The perpetrator made himself as much a barbarian as those for whose deeds he was seeking retaliation.

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ARCHBISHOP Manning has given in the pro-cathedral of Kensington a defence of the Pope's Syllabus, in which he urges the most extreme claims of the papacy. Personifying the Pope he gives the following summary of the Syllabus:

"You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please. I say that it is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the Vicar of the good Shepherd, that I am not the Supreme Interpreter of the Christian faith. I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power; that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the Supreme Judge and director of the consciences of men—of the peasant that tills the field and the prince that sits on the throne, of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last Supreme Judge of what is right and wrong."

Archbishop Manning does not exaggerate. These are really the assumptions of the Pope. He fully sustains the character assigned to him in prophecy; the little horn with eyes for supervision and a mouth speaking great things and blasphemies, causing the world to admire him by the very boldness of his pretensions; forbidding all religious liberty and the right of individual enquiry; warring with the saints and having power over all nations. (Dan. vii. Rev. xiii.) But the marvel of marvels is, that we should hear these monstrous claims advanced in the nineteenth century. It seems scarcely credible that even in the Dark Ages any one should have had the audacity to use such language. But then the Bible was almost unknown; the clergy were the only readers; the Papal system from the apex at Rome to the base of the pyramid *in* the mendicant friars, was thoroughly organized with a view to the upholding of those pretensions. But we live in an age that glories in its enlightenment and enfranchisement from error and in the reign of civil and religious liberty, and claim that priestcraft and delusion have lost the larger part of their power to control and shackle the minds of men. Yet here we have Archbishop Manning, an Englishman, an influential Englishman, one that is treated with deference by the English Press, claiming for the Pope that he is "the Supreme Judge and Director of the consciences of men," "*the sole last Supreme Judge of what is right and wrong.*" Not a mere sovereign; what is the power of a Napoleon III. in comparison with this? All that he can do with his million of soldiers and policemen is to secure external obedience; he scarcely sways the conduct of the ordinary citizen five minutes in the day; what power has he over the heart or the mind? But Pius the Ninth is to determine for every Frenchman and for every Englishman and for every man, what is right and what is wrong, is to control his conscience, and be the sole Arbiter of his thoughts, words and acts. In other words Pius the Ninth is to be, to all intents and purposes, God, the Supreme God of every man. He is invested with the highest attributes of deity, and sits (as prophecy has it) as God, in the temple of God, showing himself that he is God. Nay, more, 'he exalteth himself above all that is called God,' above the true God who speaks in the consciences of men, and in the inspired word; cancelling many commands and many doctrines of Scripture, and adding many precepts and many articles of faith unknown to the word of God. Such is the claim put forth in the name of Pius IX, in the year 1869, by the head of the Roman Catholic church in England, who may be supposed to know as well as most men what Englishmen think, and what they are prepared to hear. We are of opinion that there is nothing in the entire history of the Romish church more portentous than this. Romanism has sustained many terrible defeats and grievous losses in the last 350 years, and never more than within the last 25 years, within the pontificate of the present Pope; yet so far from abating one jot of his pretensions, he is assembling his bishops from all parts of the world that they may with one voice assert what Archbishop Manning has already declared, that the Pope is *deus in terra*, the Supreme Arbiter of what is right and wrong, the King of kings and the Lord of lords, before whom the consciences of men must fall prostrate.

Wednesday of next week this Council, the first of the kind held for three centuries, will receive permission from 'his holiness' to commence their deliberations, which will probably continue till the end of the month. What notice should Christians, those who know but of one Mediator between God and man, take of this event? Dr. Merle D'Aubigné thinks that there should at this time be meetings everywhere for the manifestation of Evangelical principles:

"The great doctrines of Holy Scripture, should be affirmed, and the urgent necessity of carrying on the work of the Reformation should be pressed upon the Christian public. It is not true (time?) that the men of earnestness, sincerity, and noble character, now in the Church of Rome, should abandon a religion of exteriors, of forms, and rites, to receive that which is 'Spirit and life?'

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"Ought we not to try to make Roman Catholics understand that the difference between them and us is this—that they cling to a religion which addresses itself to the imagination or intellect, the essence of which is submission to the Church, to the commandments of men, a dead form; while we ask them to receive a perfect and free salvation by grace, to find a living Christ—that 'Kingdom of God which is righteousness and peace and joy in the Holy Ghost!'

"These are the questions to be opened up; but it must be done without pride, without bitterness, without violence; it must be done in love. When we consider the millions of Roman Catholics who have been baptized in the name of the Father, of the Son, and of the Holy Ghost, but, hindered by the veil of superstition, human tradition, and creature mediation, do not know, do not possess Christ, our feelings should be those of sorrow, not anger; and we should beseech them, by the meekness and gentleness of Christ, to come to him in simple faith."

At a meeting of Christian friends at the house of the Hon. A. Kinnaird in July last, these proposals were agreed to, and a Circular has been issued and largely circulated throughout the world inviting Christians to engage in special prayer during the coming weeks for the progress of the work of the Reformation.

Unhappily there are very serious divisions and alarming apostasies among Protestants, among those at least who are called by that name. We have a little Rome of our own at our own door. The enemy is within the camp. They who desire to follow the Lord Jesus wholly and to witness a good confession for him, find themselves met by Ritualism, Rationalism and baptized worldliness. Many who profess to be ministers of Christ would be shocked at the suggestion that they should meet with Christians of other denominations to pray for the conversion of Romanists.

This however only constitutes an additional reason why those who love the Lord Jesus Christ in sincerity should unite in prayer for the outpouring of God's Spirit and for the triumph of his truth and the coming of Christ's kingdom. Whether any special meetings be held or not, we do not doubt that those who come together in prayer, in Bombay and at other stations during this month, will remember at the throne of grace those whose minds are beclouded by the delusions of Rome, and offer, with all instancy, the prayer, Come, Lord Jesus, come quickly.

The *Indian Mirror* notices an article in the *Theological Review* by a Bengal civilian, Mr. H. Beveridge, on the Prospects of Christianity in India.

"According to Dr. Macleod 'the prospects of India missions are good, and nearly all that is wanted for their further success is better missionaries and more money.' Such a view appears to the Reviewer to be 'entirely erroneous.' 'So far from the prospects of India missions being better than they were, they are yearly becoming worse and worse, and the educated Hindoos of the present day are farther off from Christianity (as it is commonly understood) than their ignorant ancestors were.'

"The writer does not cherish any antipathy towards Christian missionaries, to whose virtues he thus bears his 'humble testimony.' 'We believe them to be honest and God-fearing men, who have indirectly done a great deal of good to India. They lead pure and beneficent lives, and we have no doubt that their lives have made more converts than their arguments. Nearly all of them are excellent linguists, and by this means they have acquired an influence over natives and a knowledge of native character, which are possessed by but few other old Indians. As a general rule, natives like missionaries, and the native press has more than once declared them to be the only real well-wishers of India.' The above eulogy on Christian missionaries in India has, we need hardly say, our most hearty concurrence; and we have often in these columns declared our conviction that they have secured the lasting gratitude of the people by their self-sacrificing devotion to duty, their disinterested labours in various field of usefulness, their pious lives, and above all their love for the people. The favourable impression made by their lives on the natives of the country is, however, in a large measure neutralized by the adverse influence exercised by the lives of many professing Christians in India. The recklessness of the latter may justly be said to act as a greater obstacle in the way of Christianity then even the idolatry of the people."

The *Mirror* says, the Natives of this country are not persuaded of the superior morality of Anglo-Indians and therefore 'cannot be expected to entertain any respect for the religion which they profess,—a thing to be regretted.'

Mr. Beveridge never saw any exalted morality among the Native Christians. He acknowledges, however, that his acquaintance with them has been confined chiefly to Madras servants and Catholic converts. The *Mirror's* article concludes thus:

"If the missionaries had been more mindful of the life of those under their charge, and zealously preached and enforced strict Christian moral discipline, we think India would have been blessed with a noble body of truly devout native converts, and the vices of professing English Christians would also have been partly checked. Nay, Indian missions would thereby have been withal far more successful. Our impression is that India will never accept dogmatic Christianity such as is usually preached by the missionaries; she has had enough of miracles, prophecies and supernaturalism. She is hankering after *life*, and true spiritual life she must have. She does not need the forms but the spirit of religion. Wranglings and controversies will not be acceptable to her diseased soul; she wants peace. India does not seek Popery or Protestantism, the Church of England or the Church of Scotland; she seeks not Christianity but life in Christ. And surely India will have Christ and Him whom he revealed."

A girder on the ground, so long as you let it lie, gives no particular account of its own weight; but when you attempt to lift it to some great height to take its place in some noble viaduct, you become aware of its ponderousness and your utmost ingenuity is tasked to effect its elevation. It is not till men attempt by means of the Gospel to raise their fellow-men from heathenism that they really discover what heathenism is. Missionaries sometimes get their profoundest conviction of its demoralizing and deadening power, from what they see in the Native church. It may be that sometimes they have erred in the direction of undue leniency in dealing with offending church-members; thinking that a standard less severe than that of Christian lands, is suited to an infant church emerging from heathenism. It may be that sometimes they have given more heed to the inculcation of doctrine than to the enforcement of Christian practice. We should be sorry, however, to see the Native Church put under the guidance of the Brahma Somajists, and the Christ of Chunder Sen or Theodore Parker substituted for the Christ of the Gospels. 'Ye will not come unto me that ye might have life,' says the Christ of the Gospels, the Christ of 'miracles, prophecies and supernaturalism,' who bore our sins in his own body on the cross. "India," says her advocate, "seeks not Christianity but life in Christ." How delighted should we be to believe this. Blessed day, when India shall indeed seek life in Christ.

THE AMENS OF CHRIST.—LVI.

"VERILY, VERILY *I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go unto my Father.*" John, xiv. 12.

Show us the Father, had Philip said. The reply of Jesus was, Believe me that I am in the Father and the Father in me. Have this faith; see in me the revelation of God; behold his works in all that I have done; recognize that the words I have spoken are his words; what I have been to you that God is to you; my love is his love; let this be your faith in me, embracing not merely what a Jesus of Nazareth might bring to you, but embracing the fulness of the Godhead that is in me. Have this faith, and take it to the cross and to the tomb and greet me with it when I rise from the dead: then shall you do the works that I have done. He that believeth on me—the force of the Greek preposition is rather *unto*; it conveys the idea of motion; faith in Christ is something that carries us unto Christ;—he whose faith is thus unto me shall do the works that I do and greater. Faith appropriates; it makes its own that which it grapples; he that has faith in Christ has Christ, has God in Christ; according to his faith is Christ with him and in him. The vine brings forth fruit in its branches; the glory of the branches is the glory of the vine. Christ had no thought of carrying back to heaven the riches that he had brought into the world with him; he did not die that the divine power and grace and sufficiency with which his life wae freighted, might be lost to the world; Calvary was no disastrous shipwreck; the grand idea was that the divine fulness in him should through his death be only the more surely engrafted upon humanity. If there were a tree in nature, solitary of its kind, which died in an effort that scattered its seed far and wide over the earth, such a tree would serve us as a figure; when no more in the world, many other trees, its offspring, like unto it, should be seen here and there in the world.

Have you faith in Christ? Then you have Christ. Christ is with you, and he is with you to be manifested. Christ is yours at a throne of grace. 'I go unto my Father, and whatsoever ye shall ask in my name that will I do.' Christ himself teaches you what to ask. The divine power that is offered you, manifests itself first in combating and subduing all that is contrary to the Father's will in your heart and mind and life. You will surely not think of casting out devils from men possessed, while there remains in you so much that is pleasing to the devil. Christ is yours in his fulness of propitiatory power; your righteousness; but there still perhaps lingers in you some unabandoned relic of your own false righteousness; your faith needs to grapple more fully and exclusively the merits of Christ's sacrifice. There is still perhaps a clinging to some earthly provision, some earthly treasure, a reliance upon some earthly weapon with which you are to fight the difficulties of the future; this may not be; be strong in the grace that is in Christ Jesus, which will never leave you nor forsake you. Christ will abide in your heart by faith. This is what faith means. But if he is to abide there, anger, selfishness, pride, covetousness, vanity, how can these abide there? You are to walk as he also walked; do you? Nothing else may properly be called the life of faith.

Does the word of God dwell in you richly, in all wisdom? Are you led by the Spirit of God? Do you daily take up your cross to follow Jesus? Are you instant in prayer? The reason why I ask these questions is because faith in Christ is an appropriation of Christ, and I would take the measure of your faith by taking the measure of Christ in you.

Christ did many mighty works that compelled men, even his enemies, to say, This is the finger of God; works that carried conviction to their hearts, if they did not wring confession from their lips. Not that he did them every day, every hour; we read of just three whom he raised from the dead. But testimony was given to men, of a kind they could appreciate, that the power of God was with him. As the Father hath sent me into the world, even so have I sent you into the world. An ambassador is sent with credentials such as are fitted to be understood by those to whom he is sent; Christ came with such; there was testimony from heaven that he was from heaven. And so Christ sends his servants into the world, furnished with credentials such as are fitted to carry conviction to the world. 'These,' it was said of the apostles, 'are the servants of the Most High God, making known the way of salvation;' and this is what men should say of the messengers of Christ in our own days; for Christ is with his people always, even unto the end of the world, and heaven and earth may pass before one jot or tittle of his word.

But where are those mighty works? and those mightier works? Is there no more unbelief to be overcome? Is the battle fought and won? Is heathenism at an end? Has Mahomedism retired from the field? Have the various delusions that call themselves Christianity abandoned their hold of the hearts of men? Have the skeptics ceased to doubt and the scoffers to scoff? Alas, no; these forces are found in full array on the battle-field of the world; and the questions resolve themselves into this: Where is that mighty power of Christ that is promised to faith?

Who shall answer this question? The responsibility of answering it is with the believer. What hinders you, oh believer, from giving the world the evidence of Christ's omnipotent presence with you? Is it the idea that Christ is now unwilling to do these mighty works? This idea is of course sufficient to hinder the exercise of that faith which has the promise of the power. But is this idea well-founded? Is not the promise of the text intended to combat it?

One more question. Have you appropriated all that power of Christ that you acknowledge to be available?

What is Truth?

And he was in the wilderness forty days tempted of Satan. Mark i. 13. Immediately after his baptism he was impelled by the Spirit to withdraw entirely from the society of men. He was *driven* by the Spirit, we are told; was constrained thus to bury himself for forty days from the sight of men. It is a singular expression; it looks as though his own mere human will would not have been so; as though this, like Gethsemane, was an occasion for him to say, Not my will, but thine be done. Had he not been waiting long years for this hour of recognition, of emancipation, when he would be in a position to clear up the mystery of his long silence, when he should have the happiness of communicating to men the divine wisdom that dwelt in him, and put forth his power in manifold works of healing? What! in the very hour of this attestation be driven away from human society! Driven away to be tempted! Had he not been sufficiently tested? Was that long, long probation not long enough? Was further proof needed of his fitness for the work thus publicly assigned to him? It remained to be seen how recognition and exaltation affected him; how his mind was affected by the consciousness of now being free to manifest all that fulness of the Godhead that dwelt in him. The former tests were good for the former need; new tests were needed for the new emergency. Many a man has endured admirably in the days of obscurity, who has lost his balance through sudden elevation. And it was fitting that Christ should be tempted in all points like as we are. He has been publicly invested with authority such as no man ever yet possessed; he has a human nature; we know what human nature is with its terrible laches; is it not a vitiating element in whatever it has to do with? brought into connection with deity will it not manage in some way to disgrace that connection? Let us see how Jesus of Nazareth, only yesterday perhaps ridiculed and flouted by his brethren and now placed upon an eminence of unparalleled power, will conduct himself. Let him go with all his glorious powers, with all his gifts of healing, with all the pent up words of the Gospel in his heart, to the wilderness, the haunt of wild beasts, far from the face of man. For a day, it may be; and to-morrow return to the friends near Jordan, astonished at his absence? For three days and three nights? Surely not longer; there is no food in this place. But what matters it how long? Is it not my meat to do the will of him that sent me? Let it be the divine will that I should spend as many years in this wilderness as I have spent in Nazareth, is there any thing better than the divine will? This is the law of my being without which I were not Christ. To this I am absolutely dedicated, that hour by hour I should welcome the will of the hour, the Father's will as the most fitting expression of his love. Whatsoever is not loss or damage in the Father's eyes, is not in mine; I may be sure that nothing is lost by my remaining buried in this wilderness. --There is one called the god of this world, so ruling in the hearts of the children of men, that not one of these ever passed through this world without receiving the Cain-mark in his forehead or in his hand, the token of his disloyalty to God, his allegiance to Satan. Could that world-ruler hear unmoved the heavenly declaration, 'This is my beloved Son in whom I am well pleased?' Ah, this matter must be settled; it must be understood at once whether one can dwell in a human body and do always and only those things that please God; whether a descendent of Adam can absolutely and persistently forego his own will in favor of the will of God. Could angels even cross the threshold of this sinful world without extreme peril? How much less one born of sinful man!

Was Christ forty days without eating? The words seem to say that. Then there must have been, as in the case of Elijah, supernatural aid. Christ was to be tempted as we are; and the fact of supernatural aid would have materially diminished the force of the trial. But we find in Acts that Paul said to his 276 fellow-voyagers on the ship: 'This is the fourteenth day that ye have continued fasting, having taken nothing,' when his meaning evidently is that there had been no regular meal taken, each one had just snatched a mouthful now and then, to keep life in him. Our Lord had no food with him and no means of preparing any; but he may have found berries or fruit or wild honey or something or other to keep life in him. For the temptations that are described, were addressed to him as to one not supernaturally aided. Still it was fasting in a sense and to a degree little known among us; like that of men on a raft with an infinitesimal daily allowance. His Father's love was shed abroad in his heart; there was abundant food for happy thought in all that he remembered of the way by which he had been led these many years, in all the words of Scripture that poured like a golden stream through his heart, in the anticipation of all the treasures of divine wisdom and grace that he was soon to disclose to men.—Day after day; week after week. Am I really called to remain here? Has the meanest of men liberty, and am I to remain in this solitary place as in a prison-house? Is the Son of God the only one who has not liberty? Is it really necessary that I should forego the commonest privileges of life? Why suffer the pangs of hunger? Have I not power? Let me but command and these stones will become bread and my hunger will be put away, and my spirit be only the freer to commune with my heavenly Father. Surely there is no prohibition. If the power of God was rightly put forth in showering manna round the camp of the children of Israel, it would be no unworthy exercise of it to supply his well beloved Son with bread. I have but to speak and it shall be. Is it not an unnecessary fastidiousness to remain hungering? It is really as though bread were here before me; who or what forbids me to stretch forth my hand and eat. Adam was forbidden in express words; who can say that I am forbidden? But the serpent that was then so subtle has lost none of his subtilty, and knows how to find arguments suited to the emergency. I am God's well-beloved Son in whom he is well pleased. Is it for me to care for myself? He careth for me; he knows the exact measure of my need; it is my privilege to leave with him the satisfaction of my personal needs. I cannot please myself. Man does not live by bread alone, but by every word of God, every will of God. That which God chooses that is my life. How shall I give life unto the world, if there be not in me the absolute subordination of every thing to the divine will? Satan, I know thee. I am indeed the Son of God, and give proof of it by waiting always the will of God, by choosing for myself only that which he has chosen for me.

Epitome of News.

Saturday, November 27, 1869.

—In the Rangoon gaol there are 1,670 prisoners. Eight Burmese convicts conspired, got possession of the guard-room, and shot Dr. Maingay, the Superintendent, dead. Some of the prisoners, Natives and Europeans, behaved admirably. Two native convicts were shot defending the gaoler. The eight Burmese got away but were pursued and captured after two of them had been fired at and wounded. Altogether four persons were killed and nine wounded. The conduct of the native police is severely censured.

—Mr. Mitford, Secretary of Legation in Japan, describes the Hara-kire or disembowelling: "Taki Zenzaburo, in a voice which betrayed just so much emotion and hesitation as might be expected from a man who is making a painful confession, but with no sign of fear either in his face or manner, spoke as follows:—

"'I, and I alone, unwarrantably gave the order to fire on the foreigners at Kôbé, and again as they tried to escape. For this crime I disembowel myself, and I beg you who are present to do me the honour of witnessing the act.'

"Bowing once more, the speaker allowed his upper garments to slip down to his girdle, and remained naked to the waist. Carefully, according to custom, he tucked his sleeves under his knees to prevent himself from falling backwards, for a noble Japanese gentleman should die falling forwards. Deliberately, with a steady hand, he took the dirk that lay before him; he looked at it wistfully, almost affectionately, for a moment he seemed to collect his thoughts for the last time, and then, stabbing himself deeply below the waist on the left-hand side, he drew it slowly across to the right side, and turning the dirk in the wound gave a slight cut upwards. During this sickeningly painful operation he never moved a muscle of his face. When he drew out the dirk he leaned forward and stretched out his neck; an expression of pain for the first time crossed his face, but he uttered no sound. At that moment the *kaishaku*, who, still crouching by his side, had been keenly watching his every movement, sprang to his feet, poised his sword for a second in the air; there was a flash, a heavy, ugly thud, a crashing fall; with one blow the head had been severed from the body.'

Monday,—November 29.

—The Duke of Edinburgh is expected in Calcutta about the 12th or 14th *December*. *Friend of India*: "There will be a series of entertainments at Government House and probably a Fête at Barrackpore Park, which is so well adapted for such a purpose. A great durbar will be held and the Viceroy will invest His Highness as a Grand Commander of the Star of India. The Maharajahs Sindia and Jeypore, the Rajah of Kuppurtulla, the Rana of Dholepore, the Rajahs of Bhurtpore and Ulwar and other chiefs will be present. Lord and Lady Napier from Madras, the Governor of Bombay and his staff, the various Chief

Commissioners including those of Mysore and Burma, and other high officials, will be Lord Mayo's guests. Sir W. Muir and Sir Donald Macleod will remain at Allahabad and Lahore to prepare for the visit of the Duke. His Royal Highness is expected to look at Agra and Delhi also, and to return from the Punjab to Oudh for some shooting. The Viceroy and the Duke will be present at the ceremony of opening the through railway to Bombay early in March, and will also open the little Khamgaon branch. After visiting Bombay, where a splendid reception awaits him, the Prince will return to embark at Calcutta for England."

—An American paper says: "We learn from Mr. T. P. Bateman, of Savannah, Tenn., that the remains of a mastodon have been recently discovered in Lick Creek, near the Tennesse river, below Old Perryville, and within a short distance of Walker's Landing. The greater portion of its gigantic frame projects above the water. Eighteen feet of its backbone has been dug out of the embankment, and is undergoing general mutilation by persons breaking off pieces for relics. The crown of one of the molars is, by actual measurement, within a fraction of being nine inches in diameter; and has the appearance of belonging to an old animal. One of its jaw bones, ponderous in size, has also been discovered. Mr. Bateman believes that the greater portion of the skeleton could be recovered from the mire, in which it appears the animal perished. Any of the curious and the learned are at liberty to unearth the remains of this gigantic animal. If not secured soon it will be carried off piecemeal by the curious crowd who daily visit the spot where it was found."

—*Overland Mail*, Nov. 5: The Indian Office Council has sanctioned the expenditure of 10,000*l.* on the Duke of Edinburgh's presents for native princes.—A despatch from the Government of India recommends reductions in the European and Indian Army and Staff.—There is a serious crisis at Madrid, on the nomination of the Duke of Genoa. Admiral Topete has resigned, and it is expected a new Cabinet will be formed.—Fears are entertained that the breach between the Sultan of Turkey and the Viceroy of Egypt is widening.—The Emperor of Austria will have an interview with the King of Italy at Brindisi.—A shock of an earthquake has been experienced in Russia and Germany.—The insurgents in Dalmatia have offered submission. The Austrian forces have, however, gone forward.—A telegram declares the Suez Canal a sterling success, the least depth throughout being twenty feet.—The Fenians have taken serious steps to suppress the tenant-right movement until the political offenders are released from prison.—Mr. W. H. Gladstone is the new Lord of the Treasury.—Lord Salisbury will be elected to the vacant Chancellorship of the University of Oxford without opposition.—Her Majesty has arrived at Windsor from Balmoral.—The Prince of Wales has paid a visit to Scarborough.—Sir R. Murchison has received letters from Dr. Livingstone.—The bursting of a boiler on board H. M. S. *Thistle* has caused the death of ten persons and the serious injury of eight others.—The Cotton Supply Association, in its annual report, distinctly refers to India and not to America as the promising field for cotton cultivation.—Amongst the deaths recorded this week are the Marquis of Westminster, Mr. G. Peabody, Mr. F. North, M.P., Sir J. F. Rivers, Bart, General R. B. Coles, Lieut.-Gen. P. Sandilands, R. A., Col. W. Swinton, Madras Retired, Lieut.-Col. A. Allen, Bengal Staff Corps, and Lieut.-Col. H. H. Lacy.

—Mr. George Earle, a native of Falmouth, who has for many years lived in Philadelphia, where he has made a fortune, has just built for the benefit of the aged poor of his native town a large and handsome block of buildings, erected in the Gothic style.

—A movement is about to be set on foot in Edinburgh for the purpose of erecting a statue in that city to the memory of the late Rev. Dr. Chalmers.

—Sir Alexander Grant, Principal of Edinburgh University, formally opened the session on November 3 by his first address to the students. After paying a tribute to the late Sir David Brewster, he eleborated a scheme for extension of University usefulness, including the restoration on a wider basis of the B. A. degree.

—The venerable Lord Onslow has been for some years the "father of the House of Lords." Though he entered his ninety-third year last week, he has taken his seat and oaths in the present Parliament.

—In a paragraph headed "The Byron Mystery," the *Morning Post* says:—"We are informed that Dr. Lushington's continued silence on the Byron mystery is in no respect attributable to his age or state of health, his intellect being remarkably clear and vigorous for his age; nor does he shun allusions to the topic, although he declines to state whether Lady Byron did or did not make the specific charge in question."

—A circular note, dated October 5, has been addressed by the Government to its diplomatic agents abroad, explaining the attitude of Italy in regard to the Œcumenical Council. The Government declares that it reserves to itself the right to reject any decision of the Council which may be in opposition to the laws of the kingdom and the spirit of the age. Among other considerations brought forward against the meeting of the Council, the note lays stress upon the fact of the occupation of the Papal states by foreign troops.

—The steamer *Stonewall*, bound from St. Louis for New Orleans, caught fire when near Cairo on the Mississippi, on the night of October 27. Of the 258 persons on board only thirty-eight are known to be saved.

—George Peabody, the subject of the present notice, began his business life at the age of eleven when he was entered as a junior clerk in a grocery store at Danvers. Four years later, the lad proving to be a smart young fellow, with an ambition beyond "groceries," he became an apprentice to his elder brother, at Newbury Port, but this business being brought to a close after a short time, the boy went to live with his uncle at George Town. The war with Great Britain was at that time going on, for it was the year 1812, and the uncle was a volunteer soldier, and speedily a general. George served under him, and was engaged at Fort Warburton; but at the close of the short war he returned to his original pursuits, and became a merchant in the city of Baltimore, with branch houses at Philadelphia and New York. He succeeded so well, that with the generosity distinguishing him throughout his life he charged himself with the maintenance and education of his father's family. In the course of years he thought he could still further extend his business by coming to England. He first visited this country in 1837, and ultimately settled in London in 1843 as a merchant and money-broker. His business was of the same general description as that of the Rothschilds; but if dealt solely, or nearly so, with American interests. But business was not his only thought. When a mere youth he had made this solemn vow—"If God spares my life and prospers me in business, then the property of which I may become possessed I will devote to His glory in seeking the good of my fellow-men wherever their claims may seem most to rest upon me." That vow has been faithfully and nobly kept.

In 1851, while residing in England, he supplied at his own cost the arranging and garnishing of the United States department of the Great Exhibition. He contributed, in the following year, to the expense of the American expedition, fitted out under Dr. Kane, for inquiring into the fate of Sir John Franklin in the Arctic Seas. In the same year he revisited his native city of Danvers, and founded there, at a cost of 30,000*l.*, an educational insitution for the benefit of his fellow-townsmen. In 1857 he built and endowed in Baltimore an institution mainly devoted to science, and including a free library, which several years ago had already cost him more than 100,000*l.* On retiring from business in 1862, he presented the City of London with the sum of 150,000*l.*, to be applied to the benefit of the working classes by the erection of comfortable and convenient lodging-houses; and this sum was doubled in February 1866 by the gift of another 150,000*l.* The freedom of other cities besides London was conferred on Mr. Peabody, and Her Majesty (learning that that was the only form of acknowledgment he would accept) addressed to him a letter expressing her sense of the grandeur of his gift. Shortly after this Mr. Peabody left England for his native country, where he resided some time, and where he presented to Harvard University 150,000 dollars to establish a museum and professorship of American archæology and ethnology. The total benefactions of Mr. Peabody were set down some time since by a writer in the *New York Times* as amounting to 1,600,000*l.*; but since then they have further increased, and there can be little doubt that he has distributed during his lifetime as much as 2,000,000*l.*

—The following telegram has been received by the Accountant General, Bombay:—"The Income Tax Act has passed in the same terms as the bill. Provide accordingly for assessing salaries paid after November." Officers before presenting their salary bills for payment for the current month, will now have to deduct Income-tax at the rate of 2½ per cent.

—A correspondent of the *Friend of India* estimates the mortality by the famine in Rajpootana at half a million.

—Geo. Chapman, gunner, was killed at Madras by the bursting of a 68 pounder at gunnery Practice.

—*Bombay Catholic Examiner*: "Rumour has it that an example has been made of an S.P.G. minister, who has been wanting in the deference due to his bishop. The unfortunate individual is the Rev. Weatherhead, who presumed to hold services, in the elegant church he has raised at Tardeo, before the episcopal consecration had taken place. He has lost his living and has been recalled."

Rumour is very stupid. The Rev. T. K. Weatherhead is not an S.P.G. minister, has not lost his living and has not been recalled.

—The University Senate has cancelled the regulation requiring that candidates for matriculation should be 16 years of age.

—The Report of Mr. Rivett-Carnac, the Cotton Commissioner, notices the way in which caste in Berar is affected by the new currents in which wealth is flowing in this country. From time immemorial Chumars (workers in leather) were considered so low and vile that it was not lawful for them to use real flowers in marriage ceremonies; they had to content themselves with imitations. Lately, they asked the Mallees to sell them flowers; the latter were shocked at the proposition and would not listen to it. Then the Chumars refused to supply the Mallees with shoes, or to repair their water buckets. The Mallees gave in.—Here is another illustration:

"So low were the Dhers in the social scale that, when a marriage took place among them, the bride and bridegroom were not permitted to indulge in any more dignified mode of conveyance than bullocks, seated on the backs of which they appeared in the procession. Now a Dher, who, thanks to cotton, had acquired a little money, conceived the idea, when arranging for his daughter's marriage, of having a pair of ponies to carry the bride and bridegroom on the occasion. This soon got wind, the villagers immediately showed their determination to resist any such attempt at breaking through village custom and, on the appointed day, they turned out in a body to thrash the pair and their relations. The matter was reported to the Magistrate, who ruled that, if the Dher could afford the arrangement, no one had any right to interfere with the procession. The best part of the story has yet to be told. The following season, the Mhangs, who, as noticed above, are but one remove below the Mahars, or Dhers, having seen their brethren carry their point in the previous year, bethought themselves of adopting the same arrangements, and ponies for the bride and bridegroom were again to the front. But, this time, the procession did not come off so quietly, the Mahars turned out *en masse* and the Mahangs (Mangs) paid dearly for their presumption, the bridegroom and all the party receiving very rough treatment at the hands of the now indignant Mahars. In fact the outcaste Mahars, having been promoted to the Upper House had become staunch Conservatives, and were prepared to resent and resist any attempt, by such low creatures as the Mhangs, to share in the privileges which they had, with some difficulty, secured for themselves, for the first time, in the previous year."

—Of 835 candidates for Matriculation, last month, 643 were Hindoos, 137 Parsees and *only eight* Mahomedans; the Euorpeans were 11 and the Portuguese 16.

Tuesday, November 30.

—*Times of India*; Cairo: "The Empress of the French, who arrives in Cairo from her excursion up the Nile to-morrow, and continues her journey to Alexandria on the 13th. At Alexandria, her Majesty embarks on board her own yacht, *L'Aigle*, and leads the way to Port Said. At Port Said, on the morning of the 16th, divine service will be held in every language and according to every form in Europe, whereupon her Majestys yacht, having on board as many imperial and royal personages as can make up their minds to go there,

will up anchor, and head the procession of steamers to Ismailia, *if possible*, to Suez."

—Cape paper: "Bishop Twells has gone to England in disguise, under a fictitious name, on board the sailing ship *Minelto*. We fully expect that for the sake of the church at large, both here and in other lands, a public trial must take place, and if found guilty of the horrid crimes laid to his charge, Dr. Twells will be degraded from his high office, and further declared by the church excommunicated".

—The *Indian Mirror* describing the treatment of Hindoo wives at the time of child-bearing, says:

"She is segregated from the entire family. Is not the most dingy, dark, and damp room in the entire house allotted to her? At a time when free ventilation and a large amount of fresh air is needed, is she not generally confined in a room where there is little or no ventilation whatever? At a time when much light is needed, is she not put into a room where there is little or no light? When it is essential to protect her from damp and cold, is she not put into a damp and wet room? When the softest bed of down is needed for her comfort, what sort of bedding is provided for her? Do not a mat, and in some cases an old quilt, and a pillow, and a sheet, form all her bedding? Warm clothes are seldom if ever provided. The food is generally not what it should be, for at this time the woman needs wholesome and nutritious diet, such as are palatable and easily digestible. To her are administered drugs so bitter and so unpalatable that even a healthy person is sure to contract some disease by taking them."

This barbarous custom obtains among the Parsees also.

—Government circular: "It has come to the notice of the Governor General in Council that in some cases officers in charge of jails have medically treated prisoners under their charge, for other than curative purposes, as a mode of punishment; especially in the case of supposed malingering. I am desired, on the part of the Governor General in Council, to condemn and forbid any such practice for the future. If persons are suspected of offences, their guilt should be ascertained and punished by proper means."

Wednesday, December 1.

—H. E. the Governor left yesterday for Calcutta, via Beypore and Madras, to meet H. R. H. the Duke of Edinburgh.

—The *Bombay Gazette* thinks the visit of the Duke of Edinburgh will cost the country more than it will yield; like the present of an elephant to a poor man. He says: "It is at this moment, when the Government is supposed to be straining every official nerve to eradicate the errors which have been committed, when trade is dull, when large tracts are only recovering from famine, when all are muleted, whether their means be scanty or ample, that a great extra expense is to be thrown on the community, an outlay that will produce no good whatever. Moreover, the public time will be also wasted, and wasted at a period when there is so much work to be done. Governors are torn from their presidencies; the Viceroy, forsooth, must be surrounded by a court: and public business, rarely transacted with anything that can even by courtesy be called celerity—witness the Elphinstone negotiation, dragged on for six months—is to be seriously neglected, in order to fete a sea captain, who is the son of our Queen, but whose future place in politics will be that of a German Duke, subject to Bismark and King William I. If Prince Alfred were likely to be King of England, and if in that capacity, it could be supposed that he would have power to influence the fortunes of India, except in the way of patronage, then there might be some faint excuse for this unnecessary display of loyalty. But, humanly speaking, his destiny is to be the head of a small state whose lot is cast in with that of the North German Confederation, and when his uncle dies, he will cease to have any direct relations with England or with India."

—Galle Telegram: Latest intelligence from New Zealand states that Te Kooti, with one hundred followers, has gone back and entrenched himself where McDonnell attacked him, which looks like a determination to fight it out

—A correspondent of the *Bombay Gazette* protests against the taxing of salt, and says: "I would have the Government increase the taxation on opium, for this cannot be considered a necessary, and I would have them take more stringent measures than are now adopted for levying the same. There is an enormous amount of opium consumed in India itself, and a very large portion of that does not now even pay the duty which it ought to do. In the province of Kattywar alone, where a Government opium store is kept, and from which store each chief has agreed to take a certain quantity, much more is consumed than is taken from this store. I do not think I should be far wrong in estimating that four times the quantity is consumed."

—There has been great floods in Tinnevelly. The town of Tinnevelly was three feet under water, and 200 houses were destroyed. Palamcotta was also submerged. No deaths are reported.

—In connection with a case in the High Court, a letter of Mr. Moroba Canoba to Sookoobaee, a widow, has been published. After referring to the marriage celebrated in his house, June 15, he says:

"From that time a great agitation has prevailed on the face of the earth, but no one can utter the words 'you are excommunicated,' because the marriage was proper and in conformity with the shastris and the law of the sarkar, and many people and I myself wished very much to celebrate my re-marriage, the same as that of the brahmin on that day, but my re-marriage did not take place owing to a respectable widow of our caste not having been procurable. Afterwards, on enquiries being made at several places, I came to know that many widows were very eager to remarry, but out of malice their friends and relatives do not allow them to re-marry. Now should any woman who may be sixteen years old or older, really entertain that intention, she should take courage and come and place herself under my protection. Were all the people to come then I would not allow her to be taken away—she should only be firm in her resolution. As to that, should you have such an intention you should hire a conveyance (a gharry), and come to my garden and only say to me 'I am your cow.' Then what if men were to come, nay, if even the chief of the gods, Brahmadev, were to come, he would get no redress".

Thursday, December 2.

—The Gaekwar is invited to go to Calcutta, if convenient, to meet the Duke of Edinburgh.

—*Times of India*: "Colonel Pelly is on board the *Daphne*, and is very anxious to attack a pirate fort called Deman, near Katiff, on the Arabian side of the Persian Gulf which is a nest of sea robbers. The place is a most difficult one to approach, as it is built upon a mud flat only just covered at high water, and the smallest of the ships of war could not get nearer than three miles, too great a range to do much harm to a fort."

—*Madras Times*: "Lord Napier delivered a lecture on Thursday evening in the Evangelistic Hall on 'the Fine Arts in India.' There was a very crowded attendance of ladies and gentlemen, and of the native audience, their name was 'legion.' Many persons were obliged to go away owing to want of room. His Lordship opened by saying that he would treat of the four Arts, Architecture, Painting, Sculpture and Music. He confined his lecture for the evening to Architecture, upon which he dwelt at considerable length reserving the consideration of the sister arts for future occasions."

—"The *Architectural Review and American Builders' Journal* gives an acount of the removal of Pelham House in Boston. In order to widen a street it was necessary to move this house sideways about twenty-feet or to pull it down. It was decided to adopt the former alternative. The house is 70 feet wide by 100 feet deep, five stories high, and is supported on square granite piers with heavy partition walls of brick; it is said to weigh 50,000 tons, and is a hotel arranged in the French mode. The motive force was got by means of sixty or seventy huge wooden screws, with their heads against the first floor and their heels against the paving at the curb-stone, the intermediate ground having been excavated. The house began to travel on rollers at eight o'clock on the morning of August 21, and performed its journey safely at the rate of 14 inches per hour, carrying with it all its furniture and its boarders.'

Friday December, 3.

—According to the *Jam-i-Jamshed* the newly appointed Dewan of His Highness the Gaekwar, Limbajee Dada, does not know either to read or write.

—Death's last week, 295.

—*Bombay Gazette*: "Mr Mahadev Moreshwur Kunte, B.A., delivered last Saturday night, in the hall of the Free General Assembly's Institution, an excellent lecture on reform and widow re-marriage. There was a large attendance of educated natives. The lecturer, who was received with applause, began by saying that last year when he came here from Kolhapore, he addressed them on Kshetras, &c.; and now he had the pleasure of addressing them on a subject of much more importance. He stated a few propositions which he wished to establish in order to do full justice to the subject. The propositions were that the moral progress of a nation always preceded its intellectual and material progress, and that the former and the latter were related to each other as cause and effect. After dwelling on these propositions he said he would analyze the conditions under which reform was possible, and lastly, would seek to show whether the Widow Re-marriage Association had or had not observed these conditions. He proceeded to say that civilization was nothing more than the sum of a nation's moral, intellectual, and material progress. Whether a nation was materially advancing or not was not very difficult to ascertain. One might know it by consulting the statistics of that nation. The same was the case with intellectual progress. But how was one, he asked, to know whether a nation was morally progressing? It was, he said, by seeing whether that nation possessed any energy which proceeded from strong moral convictions. The energy might manifest itself in either peace or war. The want of this principle in a nation was the paralysis of that nation. India had been suffering from the want of this principle, and many other countries also. The lecturer then illustrated with numerous examples from history how moral progress preceded intellectual and material progress and was the cause of each."

—The Reporter of the *New York World* was very politely received by father Hyacinthe, and had the following conversation with him:

Father H.—Oh, no; I shall not preach. I desire to avoid everything like notoriety or publicity. I wish quietly to observe your country. I wish to study the social, political, and religious condition of your people. I wish also to study the language. I desire to make no public appearance whatever.

Reporter—And what are we to consider your relations with the Roman Catholic Church, Monsieur? Have you broken with the Church?

Father H.—No, I have broken with abuses, but I have not broken with the Church. I shall remain a Catholic all my life.

Reporter—And in regard to the excommunication?

Father H.—I stand simply on the defensive in regard to that matter. I can do nothing else at present. But there are friends who will defend my action. I am a Catholic, and intend to remain one.

Reporter—But not a monk?

Father H.—No.

Reporter—There is undoubtedly a considerable amount of sympathy with your course on the part of the French clergy. Do you think there are any aspirations for a national Gallican Church—I mean a separate Church?

Father H.—Oh, not at all. The French clergy are opposed to the infallibility of the Pope—

Reporter—And the bodily assumption of the Virgin, Mohsieur?—

Father H.—Yes; to both of these dogmas; but they are also anxious to maintain the unity of the Church.

Reporter—Then a separate national Church is not aimed at by the French clergy?

Father H.—By no means. The Gallican Church does not desire to be separate. She desires unity. You see what Protestantism has led to! All these divisions! Ah, that is a warning to her! And yet I recognise the grace of the religion of Christ in all Churches that maintain his worship.

Reporter—But these abuses, Monsieur, that you speak of; we who are outside do not see how you can consistently speak of abuses. We understand that the whole body of dogma of the Roman Catholic Church is considered a body of infallible teaching What room is there, then, for abuses? It is to stultify oneself to say that abuses and infallibility can exist side by side.

Father H.—The fact that councils have been called to reform the Church is sufficient to dispel that idea. Along with infallibility of teaching there may be errors in practice—even irregularity

of conduct. But these are matters that we cannot now discuss.

Reporter—At all events, Monsieur, anything looking to reform does not seem to enter into the theory of the coming Œcumencial Council? There is no such thing as reformation talked of; but only an attempt at heaping up mere dogma.

Father H:—Perhaps without success. However, I have little hope of the Council. Everything seems to have been settled, in an Ultramontane sense, beforehand.

Reporter (rising),—I think, Monsieur, I have troubled you long enough.

Father H.—Oh, non, non. I was pleased to see you.

Reporter—You think we shall never be able to claim you as a Protestant?

Father H.—Non, Monsieur (smiling). I remain Catholic all my life. I do not resist the Church, but I resist *tyranny*—I resist *oppression*. That is the position I take. Adieu (shaking hands), adieu! I shall be pleased to see you again. Au revoir.

—*Times of India*: "When referring, the other day, to the probability of Earl Mayo and the Duke of Edingburgh being able so soon as March to take part in a ceremonial inauguration of the through line to Jubbulpore, we were not aware how near the substantial work will then be to completion, that is; if Mr. Brereton (the Chief Engineer) and his assistants are able without let or hindrance to continue the strenuous and successful exertions that have been put forth by them during the last few months. On the 20th that gentleman got an engine through as far as the Kalee Marehun, where much yet remains to be done. But it sounds like business when we are able to state that arrangements are now made to open to Atarsee for goods traffic on New Year's Day. That place is 90 miles beyond Bheer, the present booking terminus. On February 1st a further length is to be opened as far as Sohagpore; and on or about March 1st goods trains and, we presume, mails are to be run through to Jubbulpore—which means from Bombay harbour side to the Western bank of the Hooghly."

—Same: "We learn that the Gackwar has placed at the disposal of Government Rs. 15,000 for the relief of sufferers from famine, and has also put *aside two and a half lakhs* for public works within his own territory for the employment of immigrants from districts where scarcity prevails."

Miscellany.

—*Church Missionary Intelligencer*: "Just as we were going to press the following letter came to hand. It speaks for itself: and it is too important to delay its publication. The writer is our senior Missionary at Fuh-chau, the Rev. J. R. Wolfe.

"'On the night of the 20th of June (Sunday) a large number of the Yamun police and soldiers, accompanied and led on by a good many of the gentry and literati of the city Lo-nguong, proceeded to the substantial Mission church in the city near the south gate, and deliberately and wantonly tore it to the ground, destroying every particle of mission property which it contained. They plundered the catechist of all that he possessed, and were very near taking away his life also. The chapel was worth over 4000 dollars. Having completed the destruction of the church, the destroying party, with their swords, spears and other instruments, went off to the house of a wealthy member of the church, where they arrived about midnight, broke down the walls and doors of his house, and destroyed and plundered every vestige of property which it contained. They broke his furniture, took away all his corn, and destroyed his barns. His beds and clothing of every description were taken away, and several hundreds of dollars which he had in the house met with the same fate. The attack on this man's house was sudden and unexpected, and the women and young children had not a moment's warning, and had to make their escape in their night-clothes, leaving everything else to the plundering persecutors. One of the women, from her delicate condition, is now in a very dangerous state from the fright and hardships of her sudden flight. The old man himself was not at home on the occasion, and it was most providential that he was not, for had he been he would most undoubtedly have been murdered, as all their hate had concentrated on him because he had been the first to embrace Christianity in this place, and the most zealous in preaching it to others, as well as the most liberal in maintaining it with his substance. He had gone into the country a few days previously, to visit a distant village, where interest had been manifested by the people in Christianity, to teach them and exhort them to believe in Jesus. He returned the following day to find his home destroyed, and himself and his family reduced to starvation and beggary. Many others of the Christians have been severely beaten, especially the old man whom I mentioned in my last letter to you, and who is not now expected to live from the bruises which he received. The Christians are still being hunted out, and the Yamun police boldly enter their houses, and take away with them whatever they please, and there is no appeal for the Christians. The magistrates are aware of all this, but do not interfere to stop it: they rather encourage it, and the Christians are severely tried. Several of them have had to fly from their houses, and this moment many of them are at my house, and dare not return to their families through fear of the police.

"*July* 29—Since I wrote the above, I have learned, through the Consul, that the Mandarins have demanded that we abandon the out-station of Ping-hang, and that we cannot any longer retain possession of our chapel in that city. Where is this to end? The Chinese policy of Lord Clarendon has been made known to the various Mandarins, and the Duke of Somerset's speech against missionaries has been translated into Chinese, and sent to every part of the empire with the rapidity of lightning. The British Consul has now no authority to protect our treaty rights, and he says we cannot go into the country except at the risk of our lives. I think surely we have reason to complain. The people, I still repeat it, have no dislike to us; the contrary is the fact: but the Mandarins and gentry cannot tolerate us, and everybody knows when this class have full liberty to persecute, the people can and will do nothing to prevent, they are so entirely under the influence and power of the gentry. And now that Lord Clarendon's policy has given these classes full liberty to persecute, they are determined to use it to the utmost. There are not two opinions on this matter in China. The present Chinese policy will prove fatal to the lives and properties of foreigners, and ultimately will prove fatal to the Chinese themselves."

—*Christian Work* for November: "The Orissa (General) Baptist Mission reports steady progress. The orphanages contain many children saved during the last famine. The missionaries established a hospital for cholera patients at the great festival of Jagganath. They give very touching narratives regarding those whom they aided; among them the following:—'Amongst others who returned from Pooree after the festival was a very handsome high-caste woman from Ajmere. She came to the door carrying an almost dying child, and entreated that the missionary would take it, or give her a little money, for she was perishing with hunger. She said, 'You cannot conceive what it costs me to beg, for my caste is of the highest, and I have been brought up like a king's daughter. A year since I left my happy home, accompanied by my husband, children, parents' brothers, sisters, and a crowd of friends; we have visited every celebrated temple between Cashmere and Cape Cormorin, and Jugganath was the last; but' (and the tears ran down her sunken cheeks) 'this' (holding the dying skeleton up), 'this is all I am taking back. One dropped here and another there, and I only am left.'

"No missions in China have been so successful as those at Amoy. They are conducted by three societies—the London Missionary, the the English Presbyterian, and the American Dutch Reformed. At a recent meeting of the committee of the first of these societies, Mr. Stronach, one of two well-known brothers, gave a sketch of the progress of the mission, in the course of which he stated the following general results:—'At present the adults under the charge of the missionaries of our society at Amoy and its out-stations number about 400. Our American brethren there have about the same number under their care; and so have also our brethren of the Presbyterian Mission. Thus the Amoy Mission may be regarded as having, connected with the three missionary societies employing agents there, about 1,200 adult Chinese in full Christian fellowship. Besides these, there are hundreds of baptised infants, the children of church members, connected with each of the separate, yet harmonious, societies' missions.'

"The most rapid progress continues to be made by the London Missionary Society's agents in the island of Madagascar. 'It seems probable,' writes one of them, 'that the whole of Imerina with the Betsileo country to the south of it, Vonizongo to the west, and probably the Antsianaka country to the north, will be left entirely to the care of our society. This is a large tract of country, and the care of it will involve grave responsibilities. The rapid increase in our native Christian community is indeed astonishing. You will have seen from our reports that between May, 1867, and December, 1868, 30,000 were added to the numbers attending our services, and that the number of separate congregations had during the same time, risen from 92 to 148. The current year bids fair to show even a more remarkable increase. Already twenty or thirty new congregations have been formed since January, and some of the previously existing congregations, have been doubled within the same time. About 120 chapels are, at the present time, being either built or enlarged. The public adhesion to Christianity on the part of the Queen and Prime Minister has given an unprecedented impulse to the spread of Christ's kingdom in Madagascar, from which the most important results may be anticipated.'

"In Berlin the Protestant Association, which represents the free-thinking school of clergy, has been holding its annual meeting. The use of ecclesiastical buildings having been refused by the Oberkirchenrath, it had to fall back upon a building placed at its disposal by the Town Council. This society disavows a belief in miracles, asserting that the world is governed by immutable laws to be in no instance interfered with. The inaugural sermon was preached by Dr. Schwärtz, chaplain to the Duke of Coburg-Gotha. The following statement of faith was given in the course of it: 'We believe in Christ as an historical person, whose image has been obscured by fantastic traditions, but whom we reverence as the pure and noble founder of the Church. We believe in the Gospel and its doctrine of all-embracing love as taught by Christ. We deny miracles, knowing the universe to be governed by fixed laws; but we recognise the wonders worked by the Spirit; we recognise the force of love and hope beyond the grave. We protest against the assumption of our adversaries that, in denying the arbitrary interference of God in the progress of mundane affairs, we have abandoned our belief in a living God.' Others attacked the notions of future punishment, the existence of evil spirits &c. This society wishes to maintain a belief in God, but their God is a being of no interest to any—taking no part in the control of the affairs of the universe. Whatever its intention, its efforts, if successful, can only lead to absolute Atheism.

"Within the last half-century, says Dr. Dean, Moung Nau, the first Burmese convert, was baptised. Besides the many who have gone to heaven from that land, 20,000 names are now on the records of the 390 churches planted in the Burman towns and Karen jungles; and these are ministered to by more than 400 natives pastors and preachers of the Gospel. Schools of learning and theological training have been established, the Bible has been translated, the language of the jungle people reduced to writing, books printed, a desire for knowledge excited, Christianity tolerated, and the whole government and masses of the people made to feel the sweet and elevating power of the Gospel. Not yet a Christian nation, but something has been done in the work of its evangelisation; and when we read that during the last year more than 1,000 converts were baptized, 29,000 rupees were contributed by the native churches for religious purposes, and 11,000 more for schools and books, and men of their number were sent and supported by them in preaching the Gospel to the regions beyond, we may conclude that those churches possess a vitality that will perpetuate the light already kindled and pervade the darkness of surrounding heathenism.'

—The following are the Resolutions of the Baptist Missionary Society which have been commented upon in this country:

"Resolved I.—That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school-books, and works needful for the use of the missionary engaged in direct

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labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting, and even with regard to the institutions for the training of a native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

"Resolved II.—That portion of our missionary agencies more immediately engaged in evangelising work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that Circumstances will allow. For this purpose, when desirable, the committee will be prepared to pass in review the condition of each station, the locality of the mission-house, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded.

"Resolved III.—That with regard to the native brethren, the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The native pastors should, as soon as possible, be made independent of the society, and assume all the duties of the office they are called to fill. The native evangelists should be regarded as itinerant missionaries.

"Resolved IV.—That it is further desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed—wherever the committee deem it expedient, and whenever suitable persons offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The committee will be happy to bear the expense of preparation and equipment, to provide for all needed requirements, and such exigencies as may arise.

"Resolved V.—That in the judgment of this committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitableness for the climate and the work have been fairly proved; and that this be the rule of the society, exceptional cases be dealt with as they occur."

—*Evangelist*: "Next to preaching false doctrine is the preaching of no doctrine at all. There are many preachers to whom this remark is applicable. Among the important subjects that demand a place in the pulpit, are the character and attributes of God; His moral government; the fall of man, and the corruption of his nature; the nature and spirituality of the divine law; its power in convicting the sinner, and its use in bringing him to Christ; the nature and necessity of an atonement as a ground of pardon; the infinite merit of the satisfaction for sin made by Christ; the covenants; Christ as mediator; His offices as priest, king, advocate, substitute and surety of believers; the Spirit as the efficient agent in regeneration; the nature of evangelical repentance and saving faith; the justification, adoption, sanctification and glorification of the redeemed; to which many others might be added. These are doctrinal truths which the Spirit employs in the conversion of sinners and the instruction and comfort of believers. What a multitude of topics relating to the great scheme of redemption do the Scriptures furnish the ambassador of Christ! Yet I have sat for years under the preaching of ministers who seldom made any of the 'doctrines of grace,' so called, the principal theme of a sermon; and many of the subjects above enumerated were but very incidently noticed."

—*Madras Church Missionary Record*: Rev. W. Ellington, Masulipatam: "We may as well take the opportunity of answering a question, put to us the other day in a letter from the Parent Committee. The Secretary asks, 'How do you account for the cheering fact, that in the Telugu Mission, schools so generally produce enquirers?'

"That such is the fact there can be no question, after what we have already written; and we are disposed to account for it in the following manner. The inhabitants of a particular village asked the Missionary to establish amongst them a school for their children. This appears to have been all they wished for at the first; but, as in so many other instances, God, in his wisdom and goodness, had better things in reserve for them. Ten years afterwards, about two-thirds of the inhabitants of the village became members of a Christian congregation. These people again have relatives or connections scattered about in different directions; and the latter, after paying a few visits to and fro, come to the conclusion that it would be a very desirable thing to have little establishments of their own in their respective villages. They know that the work began in one village with a school, and they naturally are led to think that such must be the mode of procedure in every case. They come to the Missionary therefore, asking only for a school, and it may be, that they want to have their children educated, and nothing more; not unfrequently, however, we think, the asking for a school is simply a convenient way of expressing their wish to place themselves under our protection, to receive instruction, submit to discipline, and to let us try and see what can be made out of them. We do not deny that a desire for education does exists; but this Report will show, we think unmistakeably, that that desire in itself is not very much to rely upon. At first, a kind of mania for a school seizes a village; but the inhabitants have not counted the cost; and consequently, as in Tinnevelly, and as in England amongst the poorer classes, the school is forsaken when they find that, to attend regularly, will involve the loss of what the elder children might earn towards the support of the family. However, we doubt not but that the movement has been productive of good. It is true that in villages where there were in 1866 some 40 to 50 either attending, school or desirous of so doing, now there may be but little more than a third of that number; but in the same places, during the meantime, several families have been brought under instruction, a line has been drawn between them and those of the hethen who once joined in the request for the school, but now care not for it, and a witness for Christ and His Truth is being maintained in the village. As the result of these observations we have made a rule for our own guidance when new applications, are made to us to open schools. We decide only to give a teacher when the adults themselves are desirous to receive instruction. Time was when perhaps we were not able to choose in such a manner; but we can do so now; and moreover, as the poor people come to discover that having a school identifies them as much with the Missionary, and renders them as liable to reproach and persecution as if they had already become converts to Christianity, they either relinquish the desire for a school or cast in their lot with us altogether."

TELEGRAPHIC NEWS.

London Nov. 6th.—Her Majesty the Queen opened Blackfriars Bridge and the Holborn Viaduct to-day in state. There was a great concourse of people present, and the weather was favourable. Her Majesty met with a cordial reception.—The Russian Chambers have rejected the motion in favour of disarmament and reduction in the military expenditure.—The Dalmatian insurgents are surrendering.—M. Rochefort has been arrested on the French frontier, but the Emperor has ordered his release and full liberty to urge his candidature.

8th.—The Great Eastern has left Portland for Bombay.

11th.—At an extraordinary meeting of the European Assurance Society yesterday, the directors submitted their report, showing that the company was in a perfectly solvent condition. A committee of shareholders has been appointed to consult with the directors.

19th.—M. De Lesseps gave a banquet on Wednesday at Ismailia in celebration of the opening of the Suez Canal. M. de Lesseps made a speech in which he urged the necessity of judicial reforms in Egypt.—At a meeting of the European Assurance Company, the report of the committee of shareholders was adopted, recommending the resignation of the directors and of the manager.

20th.—The Marquis of Salisbury has been elected Chancellor of Oxford University.—The Board of Trade has ordered an enquiry to be made with reference to the loss of the "Carnatic."—The Archbishop of Canterbury is ill.—A grand ball was given at Ismailia on Thursday the 18th instant at which 3,000 persons were present. The ships, "Cambria" and "Faurettee" arrived at Suez from Ismailia yesterday.—The *Times* authoritatively denies that it is the intention of the Duke of Genoa to accept the Spanish Crown.

22nd.—The Bombay mail of the 5th Nov. arrived at Suez on the 19th idom.—The Bombay mail of 30th Oct. was delivered in London Nov. 22.

23rd.—The Empress Eugenie left Suez yesterday in the *Aigle* for Port Said.—Several steamers have grounded in the Canal, but have been got off without difficulty.—Messrs. Rochefort, Cremieux, and Arago have been elected for the French Chambers. Mr. Felix Pyat has been rejected.

24th.—The Board of Trade inquiry into the loss of the Carnatic opened yesterday.—Lord Chelmsford is seriously ill.—The Russian Press urge the sending of an expedition to Khiva.—The Golconda with the outward Indian Mail left Suez for Bombay on the 22nd inst., at 8 A. M., (14 hours after contract time.)

PASSENGERS SAILED.

Per *Sumatra*, 27*th*:

For Southampton.—Mr J. Abrams, Mr. Edward Roberts, Mr. G E. J. D. Glasgow, Lieutenant Hay, Mr. C. Wallis, Mr. B. B. Turner Mr. Allshorn.

For Marseilles.—Major and Mrs. T. F. MacAndrew, two children and European female servant, Mr. Andrew Taylor, Lieutenant-Colonel J. Ward, Mr. Clement West, Colonel and Mrs. Payton and child, Miss Birdwood, Colonel and Mrs. A. T. Shortt, Mrs. Rice, Mr. and Mrs. J. Holdsworth and European female servant, Mr. Charles Holdsworth, Mr. John Holdsworth, Mrs. Basevi and child Lieutenant and Mrs. Doveton, Mr. W. J. Irving, Mr. Blandy, Mr. G. E. Preece, Mr. H. A. Taylor Mr. W. W. Aspinall, Major Pierce, Mr. Somerville, Major Gillespie, Mr. Adams, Mr. Mahon.

For Suez.—Major Leven, Captain Strutt, Lieutenant-Colonel Macbean, Mr. David Sutherland, Captain Gillespie, Lieutenant H. L. Mackenzie, Royal Artillery, Major and Mrs. Sievwright, Major W. B. Thomson, Captain R. S. Armstrong, Captain C. S. Thompson and child, Mr. and Mrs. Harris and European female servant, Mr. T. Child and Mr. W. Pila.

PASSENGERS ARRIVED.

Per *Behar*, 28*th*:

From Southampton.—Major and Mrs. Boyd, Mr. O. Selby, Mr. Shaw Kennedy, Mrs. Starling 3 infants and child, Mr. Stewart, Mr. T. Butler, Mrs. Wallis, Mrs. C. Griffiths and infant, Mr. H. K. Bennett, Mr. G. R. Henderson, Mr. E. Dyke, Mr. G. Bankaway, General Sir E. Russell (left at Aden), and Capt. Cruikshank.

From Marseilles.—Capt. Fellowes, Capt. and Mrs. Keen, Major Webster, Miss Rotherham, Mr. E Palmer, Dr. and Mrs. Hilson, Mrs. Coussmaker, *Mr. Keer, Dr. Pinkerton, Mr. Elliott, Mr. and* Mrs. Kellner, Mr. Domitg, Mr. and Mrs. Dix, Major Wallace, Mr. Bannerman, Assistant Surgeon Findon, Mr. Westmacott, Mrs. Carpendale and child, Mr. Steel, Mr. James Edsforth, sir Seymour Blane, Mr G. M. Stewart, Mr. Forrester, Mrs. Hillman, Mr. H. Lewin, and Mr. and Mrs. Garbett.

From Suez.—Mr. C. S. Hogg, Mr. Eisqulohr, Mr. P. de Saone, Mr. and Mrs. Westlake, General Sir. H. Chamberlain and Captain Clerk.

From Aden.—10 natives.

Per *Neera*, 30*th*:

From Aden.—Major-General H. Forster and servant, Mr. Harowitz.

From Suez.—Rev. G. S. and Mrs. Bergen, Dr. and Mrs. Aitchison, Mr. and Mrs. Duguir, Mrs. Crawford and infant, Miss Crawford, Mr. Edinrton and 3 children, Mrs. Wilson and infant, Mr. Geo. Brehon, Mr. L. J. Reid, Mr. H. J. Reid, Captain E. S. Milman, Dr. Townsend, Mr. Joseph Robinson, Mr. B. Milsom, Mr. D. G. Osborne, Mr. J. S. Manlach, Mr. John Bagnell, Mr. Castro diManga, Mr. G. Bircher, Mr. S. Breitholz, 3 Ayas, and 6 natives.

DOMESTIC OCCURRENCES.

BIRTH.

BOYD—Nov. 27th, at the Free Church Manse, Marine Lines, the wife of the Rev. D. C. Boyd, of a son.

MARRIAGES.

MIGNON—KENNETT—Nov. 23rd, at St. Paul's Matheran, by the Rev. C. P. Wilson, Captain M. J. J. Mignon, Bombay Staff Corps, to Isabella M. L., daughter of the late Captain C. Leighton Kennett, H. M.'s 41st Regiment.

SLATER—CLOUGH—Nov. 30th, at St. Stephen's Bandora, by the Rev. Ward Maule, John Slater, Esq., P. & O. S. N. Co., Bombay, to Jane Court, second daughter of the late Francis Clough, Esq.—No cards.

BEDFORD—GARDINER—Nov. 27th, at All Saints' Church, Nagpore, by the Rev. J. Carruthers, Captain J. H. Bedford, Royal (Bombay) Engineers, to Eliza Piercy, second daughter of Captain John Gardiner, late of H. M.'s 5th Dragoon Guards.

WEST—McCONKEY—Dec. 1st, at St. Andrew's Church, Bombay by the Rev. D. Macpherson, George H. H. West, son of the late, Lieut. G. W. West, late 21st Bombay Native Infantry, to Sarah, the only surviving daughter of Mr. T. A. McConkey.

DEATHS.

MACPHERSON—Nov. 28th, on board the S.S. *Behar*, on the voyage from Suez to Bombay, Simon MacPherson, Officer in charge of H. M.'s Mails deeply regretted.

GALE—Nov. 29th, at Sassoon's Buildings, Elphinstone Circle, of typhoid fever, John Gale, second son of Mr. Charles Gale Newark, and Assistant Messrs, D. S. Kemp & Co., Bombay, aged 25 years.

PETERS—Nov. 30th, at the Colaba Sanitarium, Bombay, Mr. William Peters aged 40 years.

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